



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

"Morale théorique et Morale pratique" (Delagrave, 3 fr.) may be consulted with advantage by those who, like myself, have felt the need of definite guidance in this work. I need not remind readers of this JOURNAL that instruction in morals is given to every child in the French *primary* schools.

W. J. GREENSTREET.

MORALPHILOSOPHIE. Eine wissenschaftliche Darlegung der sittlichen, einschliesslich der rechtlichen Ordnung. Von Victor Cathrein, S. J. Erster Band: *Allgemeine Moralphilosophie*. Freiburg im Breisgau (St. Louis, Missouri). Herder'sche Verlagshandlung, 1890. (522 pp.)

This is a work replete with learning, and will, without doubt, find great favor in Roman Catholic circles. We would recommend it to a wider public because it introduces the reader, in a clear and logical manner, into a world of thought which to us moderns easily remains unknown. But nothing human should be alien to us, and Father Cathrein is right in saying that "he who earnestly searches after truth will not deny a hearing to his opponent."

The author, who opened his career as an ethical writer by publishing an interesting volume on "The Moral Teachings of Darwinism" (Freiburg, 1885), takes his stand "wholly on the basis of theism, which looks upon the universe as being the work of the personal, almighty, and all-wise Creator." He seeks to justify this view on purely scientific ground, and therefore does not adduce any arguments from revelation. He defines moral philosophy as "the science of ethical conduct derived, with the help of the natural light of the understanding, from the highest principles of reason." Father Cathrein is a champion of the *ecclesia militans*, and few contemporary defendants of an "independent morality" can be mentioned with whom he does not cross swords.

The work consists of eight books and an appendix. The first book treats of the nature of man and of the physical aspects of human action. In one of its chapters—which is among the weakest of the whole work—there is a dissertation on the freedom of the will, where arguments disproved long ago are confidently put forward. The second book deals with the destiny of man. According to Father Cathrein, man is created by God, to know him, to love him, to serve him, and thus to effect his own eternal salvation. The craving after perfect happiness, he thinks, is innate in man, from which it follows that perfect happiness is attainable. Now this craving cannot be satisfied here on earth, for no earthly good has the power to render a man perfectly happy. The craving, therefore, can be satisfied only in a life after death: "only in God can man find the complete happiness he seeks." "If a man had nothing to hope for but the misery of this life," reasons Father Cathrein, "his noblest attributes would turn into a curse. After all, of what use is to man the grandeur and the nobility of his understanding and his will, if he is condemned, like a brute, to make shift for a moment here on earth, and then to crumble irrevocably into dust?" The third book treats of the principle of what is morally good. The author holds that this is to be found in man's rational nature. "That is morally good which is conformable to man's rational nature in relation to itself and in relation to all other creatures." What is this but tautology?

The subject of the fourth book is "The nature and the sources of moral good."

Father Cathrein here says that the assertion that the Jesuits defended the rule that the end justifies the means—so far as immoral means are implied—is a calumny that has been refuted a hundred times over. "Let anybody point out to us," he declares, "a single passage from the thirty thousand authors of the Society of Jesus in which it is maintained that it is permitted to do or to will something bad in itself for the purpose of attaining a moral end." The fifth book discusses the natural moral law, which is defined as "the knowledge communicated to us by our Creator through the channels of nature, that we should follow in our conduct the order conformable to our being." The sixth book treats of the conscience; the seventh, of guilt and merit; and the eighth, of "Jurisprudence." Father Cathrein rejects the notion that morality and law must be separated, for the reason that the latter, in his opinion, is only a branch of the former. In an interesting appendix the author seeks to prove that moral precepts, in their roughest outlines, are alike in all peoples, and have everywhere supernatural sanctions.

What especially strikes the present writer in the work of this Christian author is the circumstance that in his book there is very little of the spirit of the thirteenth chapter to the Corinthians, of which Henry Drummond has given us such a touching paraphrase in "The Greatest Thing in the World." "Charity seeketh not her own," but the transcendent covetousness of some theologians never ceases to seek its own.

The second and closing volume of Father Cathrein's work is to appear before the close of the year.\* The author has already published a part of it under the title,—

DER SOCIALISMUS. Eine Untersuchung seiner Grundlagen und Durchführbarkeit. Von Victor Cathrein, S. J. Separatabdruck aus des Verfassers "Moralphilosophie." Freiburg im Breisgau (St. Louis, Missouri). Herder'sche Verlagshandlung, 1890. (166 pp.)

After a definition of socialism and a few references to the history of this theory, Father Cathrein criticises its philosophical, religious, and economical basis. The socialistic doctrine of the equality of all men he tries to disprove, and he reproaches socialists with a one-sided exaltation of economics, and an atheistic-materialistic conception of the universe. Noteworthy is his criticism of the Marxian theory of value (though, of course, this theory does not form an essential part of socialism) and his discussion of the relation between socialism and liberalism. "The principles laid down by the liberals logically lead to socialism." The author seeks to prove this assertion in detail. His next point is that "a socialistic order of society is impossible in the long run, because such an order is at war with the indestructible tendencies and impulses of human nature." The author raises many strong objections, besides a number of weak ones, against the theories of some socialists; but his reasons, to a socialist, will hardly appear fatal to socialism itself. Many of his objections are satisfactorily disposed of in Bellamy's "Looking Backward," which book, however, Father Cathrein leaves unnoticed. Some of the arguments, again, that may be stumbling-blocks in the

---

\* The volume has meanwhile appeared. Review will follow.